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and to the view that the Pastoral Epistles with "many terms and some clauses in all Paul's epistles" are to be assigned to Luke, are not overcome by the reasons which are advanced in support of the hypothesis.

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#### MODERN VIEWS OF THE SIGNIFICANCE OF THE BIBLE

Two recent books dealing with the Bible are not so important as they are interesting.<sup>1</sup> They are both written by writers who have been on terms of intimacy with the Bible from childhood, though their personal attitude to the Bible is very different. To Professor Clarke it is the book which "still brings me the light and inspiration in which I work." To Mr. Picton Christianity itself and therefore the Bible also finds its value in the potency of its "influence in the age-long evolution from fetishism to Pantheism."

Mr. Picton writes in a discursive not to say excursive style. One involuntarily finds oneself wishing for the privilege of listening to him converse. It requires a good deal of determination to keep the thread of the argument. So far as the reviewer has been able to do so, he has found the author laying the gravamen of his work on these four points. First, the Bible played an abnormal part in the life of civilized man, particularly in the life of Protestants, in the latter part of the eighteenth and the early part of the nineteenth centuries. Second, during the preceding Christian centuries the reverence of men had been directed, perhaps more wisely, to the church. A discussion of this interesting point occupies about 125 pages. It is admitted that the great leaders of the church drew their inspiration from the Bible, but it exercised only a mediate influence upon the people and was not delivered into their ignorant and untutored possession. Third, the influence of the abnormal supremacy of the Bible, regarded as the infallible Word of God was neither wholly good nor wholly bad. It inculcated charity for all, veracity, liberty, freedom, the worth of the individual, but it fostered the vagaries—the author abstains from saying the dishonesty—of allegorical exegesis, unworthy ideas of God, the bad morals of justification by belief, the approval of compromise, the submission of reason to authority, the evils of introspection, and indifference to the progress of science. The apostle Paul looms large in the author's

<sup>1</sup> *Man and the Bible: A Review of the Place of the Bible in Human History.* By J. Allanson Picton, M.A. New York: Henry Holt & Co., 1909. 334 pages.

*Sixty Years with the Bible: A Record of Experience.* By William Newton Clarke. New York: Scribner, 1909. 259 pages. \$1.25.

mind. It is he who is held responsible for the justification by belief, for approval of compromise by the notorious vow he took at Jerusalem, and for the evils of introspection, as Christian readers of his epistles tried to find duplicates in their own experience of his standard emotions. By his unwarranted vengeance upon Elymas, he shares with Peter, unduly arrogant with Ananias, and with the author of the Fourth Gospel, who paints a dictatorial and unreasoning Christ, the guilt of demanding irrational subordination to clerical authority. Fourth, notwithstanding its defects and contrary to the extravagant assertions of the radicals, the Bible has an abiding value in the history of humanity as a living record of an important part of the struggle toward purity, freedom, and light and as an unfailing arsenal for the supply of condensed statements of truth, of which Spin-ozza, the spiritual master of the author, approves.

While Mr. Picton is careful to show that "as contrasted with the vastness of humanity contemplated as a whole . . . the extent of the influence of the Hebrew and Christian Scriptures has been almost infinitesimal," he has not been so careful to show their influence in molding the ideals of the present human race which the literature of the leading nations of the world reveals. Although pointing out the dominating influence of the Bible on Chrysostom and Augustine and Luther, he curiously omits all reference to its decisive influence over Francis. His singular interest in proving that, in the time of these imposing Christian men, the Bible exercised only a mediate influence, obscures the fact that it was precisely through their appreciation of the neglected Bible, that they attained their spiritual power and historical significance. Though grateful to the author for many an apt allusion and for his mellowness of spirit, the reviewer is forced to regard his book as a collection of footnotes for some future more adequate treatment of the proposed theme.

Professor Clarke indeed in treating the modest subject of his own personal experience with the Scriptures supplies Mr. Picton with some unusually suggestive material. He points out how the view of the Bible which Mr. Picton assails forced intelligent men, who believed that God could never speak a useless word, to give their most painstaking attention to recondite passages, thus obscuring in their own minds and in the minds of their congregations and pupils the simpler truths of the gospels. He recalls our attention to the mischief of the prophecies of Daniel and Revelation, and one of the most impressive paragraphs in the book is the restrained and reluctant statement that God, for Dr. Clarke's own mother, was bound to assume the character of the Giver of the Jewish law precisely as much as the Father of Jesus Christ.

*Sixty Years with the Bible* is a most lucid account of the steps in the journey the author took from saying "The Scriptures limit me to this" to saying "The Scriptures open my way to this," or, as it is expressed again, from "using the Bible in the light of its statements" to "using it in the light of its principles." But the book is a disappointment to those who hoped from it some adequate appraisal of the religious value of the Bible under modern conditions. Beginning with the prevalent opinion of his boyhood that the Bible was the inerrant and infallible Word of God, this record of his experience shows how one piece of authority after another was stripped from it until it becomes to him valuable chiefly if not altogether for its testimony to Christ. His two most comprehensive statements of the matter are as follows: "The glory of the Bible for my purpose as theologian is that it gives me Christ whose revealing shows me God the center of the system, that it instructs me in the Spirit of Christ which is the organizing principle, and that it provides me with abundant congenial material for the building-up of doctrine." This professional judgment of the worth of the Bible is paralleled by another more human one. "It is certain that the Bible gives us knowledge of Jesus, and that Jesus gives us knowledge of God, and that God as Jesus reveals Him in the true light of life."

But to those of us who have sat in grateful reverence at the feet of Amos and Hosea and Jeremiah and the "Second Isaiah" to mention but the greatest, and who remember the reverence of Jesus before Moses and the prophets, this statement falls far short of the truth. As a matter of fact the Bible introduces us to the souls of the spiritual progenitors of our race to whom if men will not listen they will not be persuaded though one rose from the dead. The modern conception of the Bible puts at the disposal of men the enduring springs of the religious life. It is the salt which prevents them from spreading that "death and miscarriage" which the books under review prove was borne to other ages from the Holy Book.

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## THE STUDY OF RELIGION IN THE ITALIAN UNIVERSITIES

An interesting and valuable contribution to the question as to the part which university scholarship plays in the evolution of religion is furnished by two competent scholars.<sup>1</sup> Mr. Jordan writes Part One—under the

<sup>1</sup>*The Study of Religion in the Italian Universities.* By Louis Henry Jordan and Baldassare Labanca. London, Edinburgh: New York, Toronto, and Melbourne: Oxford University Press, 1909. 324 pages. \$1.44.